264 This is for the fresh bazaar, most families storing rice, saltfish and
511 ngapi, and sesamum oil for cooking, by the month or longer periods.

The rice is cooked to result in clean and separate grains. The usual
252 method is to put it on the fire with cold water, using judgment as to the
262 amount of grain and water for the pot. A person who cannot "cut his coat according to his cloth" is "*ko-oh hnin ko hsan ma-tan bè* : his grain and pot do not accord". When, after coming to the boil, the rice is cooked but not yet soft, it is drained by decanting; the water is kept aside for starching the jackets of the women in the daily wash, and the pot is put back on to coals or half off a fire, with the lid left open to let the steam escape and complete the cooking of the rice. It is shaken once or twice during this process, but there is no harm done if a bad servant forgets to do this or puts the pot back on a strong fire, for then the burnt rice is scraped up in a cake (*gyo*) and is eaten, dipped in oil and salt, by the children with great relish.

The soup is always clear. The great majority of soups are plain hingyos, with a stock of fish, prawn or dried prawn; flavoured with ngapi, beaten garlic or onion. It is made fresh for each soup, and when it comes to the boil, green vegetables are thrown in and left just long enough to wear down the tough cellulose. The vegetables are never overcooked. Throwing in the vegetables is called *hingyo hkut-tè*, ladling out the soup, and the green things for ladling are numerous indeed. Of leaves, the tamarind, the sorrel, the drumstick (*moringa pterygosperma*), the *kinmun*, the calabash, the mustard, various types of spinach, are only some. Some particular leaves, stalks or fruits require adaptations in the soup they ladle; for example, green chillies with the sorrel, pepper corns with the calabash; and the neem and *mezali* leaves are so bitter that they must be rubbed in salt and cooked three times before they can be eaten. All leaves used for soup have a distinct and delicate flavour. If the soup were strained after the leaves had been boiled in it a few minutes, one could still identify the taste. Richer soups are made with stock of meat—pig's trotters, chicken or duck—and are ladled with dried mushrooms, dried flowers or vermicelli strands, transparent and fair as the lotus.

• 263 The ngapi, condiment, dish has several standard forms. "Ngapi"
[438] is the general term applied to any of its forms. Usually it comes to the housewife as seinsa ngapi, from Tenasserim, such as is made by my aunts in Ye, or from Yandoon in the Delta region. This high-smelling, strongly flavoured paste is stored in glazed earthen jars and flavours almost all dishes or is cooked into its own palatable forms. It is fried with chillies and pounded dried prawns into a crisp brownness, in which form Europeans like it as a toast spread which they call *balachaung*. It

tastes something like the product known as Patum Peperium or Gentleman's Relish. More Burmese is *ngapi-chet* (ngapi cooked), when it is fried in a more oily and moist form with tomatoes, tamarind water, green chillies, red chillies, garlic and onion; or *ngapi-daung* (ngapi pounded), when it is pounded into a smooth paste with prawns, ginger, onion and chilly; or *ngapi-thok* (ngapi mixed), when it is made into a salad by baking it dry and then mixing chopped onion, green chillies and citron leaves and a squeeze of lemon. 263

The to-sa-ya, dipper dish, to dip into the ngapi, of raw green vegetables, consists of leaves, flowers, buds, stalks, and young fruit of all kinds—green mangoes when they are the size of marbles, mango flowers, green marians, *danyin-thi*, citron leaves, coriander leaves, cucumbers, *zaung-ya-thi*, *chep-paung-thi*, and a host of others which can be plucked by villagers from hedges or gardens or jungle patches. The dressed vegetable dish may be a *lethok* or a *thanat*. Lethok, hand-wiping-or-mixing, is a mixture of finely shredded or cut vegetable (say green papaya, grown green mango, marian or citron) with the balancing ingredients of oil for mixing smoothly; dried prawn powder and bean powder for filling; tamarind water for sourness if fruit is not sour; ngapi or fish sauce for salting; green or powdered red chilly for spicing; and crisp fried garlic and onion to set off and dress the whole. In a thanat we can make the orthodox cauliflower, cabbage, brinjals, beans, etc., into a delicious dish by boiling them with vinegar and water till they are not quite cooked, draining them, rolling them in cooked oil in which salt and a little baked ngapi have been dissolved, scattering sesame seeds and crisp fried garlic and onion. Some vegetables which have a natural succulence are made into thanat uncooked. They are cut up, soaked in vinegar for some hours, drained well and dressed in the same way. Cucumber and horse-radish treated thus are delicious and crunchy. Besides being made into salads, vegetables are "fried". This is not fat frying. Only the seasoning, consisting of a small quantity of chopped pork or shrimps, crushed garlic and ngapi, is fried in the merest fraction of sesamum oil, then the bean sprouts, cabbage or what not, chopped small, are spread over it. This is called *ok-tè*, covering with the vegetable; the lid is put on and the vegetable cooks in the steam from its own water content. Just before taking it off the fire, it is stirred with soya sauce, and, if taken off the fire at the correct moment, cauliflower, cabbage, beans and beansprouts are delicious. Some vegetables lend themselves to an extension of this method in the *kyaw-gyet*, fry-cook, what the English Domestic Science schools call a "combination method" of cooking. Here the fried seasoning ingredients are stronger flavoured, water is 262 252

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intended more as an excuse for people to enter the house and have a talk than with any idea of making a profit. Whatever money is drawn is regarded as a kind of pin-money for the mistress of the establishment. When the ladies of the household are in earnest about trading, they start a stall in the bazaar, and very good hands they are at driving a bargain. A more regrettable trait is the forcible character of their language when they are annoyed. But this, unhappily, is a characteristic of the fair sex all the world over, whether in trade or out of it. Certain it is that the *dames de la halle* and the Billingsgate fishwives would require all their powers of voice and vituperation to silence a bazaar maiden when she sets her mind to it.

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There are as a general thing two meals only in the day: breakfast at about eight in the morning, and dinner at five in the afternoon. There is no difference in the *menu* of the two meals. The staple article of food is plain boiled rice, which is piled up in a heap on a huge platter, round about which the household arrange themselves, sitting, like pit-men, on their heels. The curry which is taken with it is placed in little bowls, and each one of the party has his own plate, and helps himself. Knives are unnecessary; spoons and forks and celestial chopsticks are unknown, except in the houses of a few Government officials and traders in Rangoon, who have had some experience of English society. Very few are able to afford curries of meat or fish, besides that there are not always unscrupulous people ready to disregard the law against taking life, and the material is therefore not always available. Ordinarily the curry consists of a soup, or thin concoction of vegetables, in which chillies and onions figure largely. The other ingredients are very various. Young shoots of bamboo are very delicate in their flavour, if not overpowered by too much garlic. Wild asparagus, the succulent stems of a number of aquatic plants and fleshy arums are constantly used, and may be seen exposed for sale in every bazaar. Tamarind leaves and those of the mango-tree are used by the very poor. The former have a somewhat acrid taste, the latter are curiously aromatic. Along with the curry, which has always a large amount of oil and salt in it, there are a variety of condiments, notably the

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263 strongly-flavoured nga-pi, without which no Burman would consider his meal complete. Sometimes the big, fierce-stinging kā-gyin, a species of red ant, is used along with this fish paste, sometimes it is fried in oil by itself. As may be imagined, they have an acid and decidedly pungent flavour about them. Roasted turtle's and iguana's eggs, [828] dried fish, and fried ginger are gourmand's adjuncts. There is a particular objection to the smell of cookery, and when anything is fried in oil, or prepared so as to produce a strong savour, it is always done to leeward of the house, and where the fumes may not reach any other dwelling. Such smells 264 are believed to be very productive of fever. Nothing is ever 271 drunk at meals, but each one, when he has finished, goes to 273 the earthenware jar full of water which stands in a corner of the verandah, and rinses out his mouth. It is a lamentable fact that many Burmans in the low country now drink beer and spirits, but this is never done at meals nor in the house, where, indeed, the wife would not allow it. It is deplorable, because it is drinking for the sake of drinking, and is never done in moderation. The tippling Burman goes to the "toddy-shop" for his liquor, and he does not know when to stop. Brandy of the fiery description known to the British soldier as "fixed bayonets," or "chain-shot," is often drunk, but the usual tipple is "Old Tom." A particularly heady mixture of this with cheap beer is affected by confirmed [183] topers. It is contrary to the national religion, and it does not suit the national temperament.

276 After meals every one smokes—men, women, and children. Facetious people have declared that Burman babies blow a cloud while they are still at the breast. This is inaccurate. They never indulge till they are able to walk without needing the assistance of their hands, but their mothers give them whiffs long before that. The ordinary Burman cheroot is very mild and has really very little tobacco in it. The full-flavoured article to be seen occasionally in London shops is manufactured entirely for English residents. The se paw-leip, the cigar for home consumption, commonly known as the green cheroot, is very large, from six to eight inches long and about an inch in diameter at one end, tapering to slightly less at the other.

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when they attend a similar assemblage at Htun Aung's house at the other end of the village.

But after an hour or so they settle down to do a little work. The young men—kālathas, they call themselves—"Corinthians, lads of mettle"—have brought with them a number of wooden mortars, with a heavy pestle working on a lever; and these they set up and commence to husk the rice. The process is very simple. A few handfuls of the paddy are thrown into the mortar, the workers step off and on the lever which raises and lets fall the solid wooden pestle, and the husk is every now and then blown out and the grain stirred up a little. The Burmans infinitely prefer rice husked in the national way to that which is sent out from the European steam-mills. The big Derbyshire or composite stones do their work only too effectually; they take off not only the hard shell, but also the inner cuticle of the grain, which contains the chief flavour; and, moreover, the heat which the steady grinding induces, scorches out a great deal of what taste remains. Therefore at every house there is to be found the primitive national apparatus in which the girls of the household every morning or evening prepare the rice for the day's consumption. But to-night they are relieved from such hard work. The village youths for once in a way exert themselves; and all the girls have to do is to wash out a few dishes and prepare the bamboo-lacquered platters, the pyramidal ôk, in which the tamanè is to be carried to the yahans and the pagoda to-morrow, and get ready the palm-leaves in which less exalted people will receive their modicum of the stew. The whole actual work might be finished in little over an hour, but that is the intention neither of the giver of alms nor of the assembled young men and maidens. They have come much more for merriment than for merit. Else why that great pile of le'hpet? For the condiment is an anti-soporific, and if you take enough of it, you will be able to see all through a forty-eight hours' play, and give your friends an outline of the plot before you lapse into a slumber lasting twice round the clock.

Accordingly, after a quarter of an hour's work, the "prince" of the local amateur dramatic company jumps off his perch, and commences the "White Dove" song from the

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CHAPTER XXVIII

NGAPI

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THERE are few articles of food which meet with more energetic denunciation than the favourite Burman condiment, ngapi, which means literally pressed fish. The frogs of France, the rats and puppy dogs of China, the diseased liver of the Strasburg *pâtés*, the "ripe" cheeses of most European countries, and the peculiar character of game in England, with its occasional garniture of "rice," all meet with condemnation from those who dislike such dainties. The smell of ngapi is certainly not charming to an uneducated nose, but the Backsteiner or Limburger cheese of Southern Germany is equally ill-calculated to evoke approbation on a first experience. An old herring barrel smells strong, but there is nothing in nature that more than ngapi hath an ancient and a fish-like smell. Travellers on the steamers of the Irrawaddy Flotilla Company are wont to rail in no measured terms at the fish-paste which forms an invariable and obtrusively evident part of the cargo, yet no Burman would think a dinner complete without his modicum of ngapi, and it is a noteworthy fact that one form of the condiment is of frequent appearance on English dinner-tables in the East, under the name of balachong, a term borrowed from the Straits Settlements, but which designates nothing more nor less than a specially prepared variety of ngapi. In the same way there are equally various opinions with regard to the celebrated Durian, a fruit found as abundantly in the Tenasserim province as in the islands of the East Indian Archipelago, and equally highly prized by Burmans. Some Englishmen will tell you that the flavour

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and the odour of the fruit may be realised by eating a "garlic custard" over a London sewer; others will be no less positive in their perception of blendings of sherry, noyau, delicious custards, and the nectar of the gods, while a somewhat objectionable smell is regarded as doing no more than suggest, or recall, a delightful sensation. I am not aware that any Englishman has been equally enthusiastic with regard to balachong, but there is no doubt that ngapi seinsa ["raw-eaten fish-paste," so called because it is fit for consumption without being cooked] is identical with this much-used substitute for anchovy sauce, and is often brought direct from the Burman bazaar by Madrasi butlers, who declare it has come all the way from Penang, and charge correspondingly.

Of ngapi there are three main kinds — ngapi gaung, taung-tha ngapi, and ngapi seinsa. Each of these has its special varieties, getting their names from the township where they are prepared, or from the species of fish used in their manufacture.

Ngapi gaung, or whole ngapi, is the most prized and the highest in price. That made at the village of Payāgyi, in the Angyi circle, not far from Rangoon, is celebrated from the rocky promontory of Modain, with its golden pagoda, to the barren solitudes of Mogaung, the Burmese Siberia. It may be made from any kind of fish, but the varieties preferred are the nga-ku, an amphibious, slimy fish, found in ponds and ditches wherever there is plenty of mud, and something under a foot and a half in length; and the nga-gyi, a fish very similar in general appearance and size, but called by the English the scorpion-fish, and very much dreaded for the wounds it causes with the pectoral spines. The great object in the preparation is to keep the fish quite whole, not so easy a matter as would at first appear. The process is as follows: A great mass of the fish, some of them only half dead, are thrown together into a big wooden mortar, and a man stands over them and works about with a curious cleaner made of a bamboo, the end of which has been slit and frayed into a kind of stiff brush. By this means it is surprising how soon the fish are scaled, and how effectively it is done. The larger specimens are, however,

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almost always cleaned by hand, the shoulder fins and the tail being also removed. They are then thoroughly rubbed with salt and tightly packed in bamboo baskets, each of which is well weighted down. They are thus left for from twelve to twenty-four hours, the superfluous juices of the fish straining out at the bottom. Then they are cautiously taken out one by one, well rubbed with salt again, and laid out on a mat in the sun to dry. On the second day they are equally carefully packed away in huge earthenware jars with abundance of salt between the layers of fish. These jars are then put away—no easy matter with some of them, which might have served to conceal the forty thieves of the *Arabian Nights*—in as shady and cool a place as can be found. Gradually the liquid rises to the surface and evaporates by degrees, leaving a layer of solid salt on the top. Sometimes this fish-brine becomes alive with maggots, when the fish have not been sufficiently pressed, or have not had enough sun. When this occurs the liquid is drawn off the top and more salt is added, but in no case are any of the fish rejected. Usually the fish are ready for the market in a month's time, and will keep as long as may be wanted. They are eaten roasted, or fried somewhat in the same way as the "Bombay ducks," well known to the Anglo-Indian gourmand; sometimes also they are made into curries, the cook taking as great care as the manufacturer to keep them quite whole. The salt used is in many places, such, for example, as the Angyi township, made on the spot. The soil there is strongly impregnated with salt. Water is run through it after the ground has been ploughed. The water is then collected in a tank, whence it is taken to pots, placed over furnaces, and evaporated to dryness, and the salt obtained is piled on sloping boards so that the bittern may run off.

A specially esteemed variety of the ngapi gaung is that called the nga-tha-lauk, after the fish of the same name, the hilsa, or "Indian salmon," which would be perfect, were it not supplied with bones all through its body, seemingly utterly irresponsible and unconnected with the spine. This handsome fish, silvery, shot with purple and gold, is not scaled, nor are the head, tail, or any of the fins removed.

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Each fish is cleaned and rubbed with salt in the usual way and exposed to the sun. Then they are spread out on the floor of a shed on mats, and mats are also put over them, and on these are placed weights of some size. This is all that is required. In four days at the outside they are ready for sale, and are then handled with most reverential care by both buyer and seller, for the hilsa is a fish that the foreigner loves, and therefore always commands a good price.

The second kind is that called taungtha ngapi, that is, pounded fish, or fish-paste. It also frequently goes by the name of damin ngapi, from the bamboo trap in which the fish are usually caught. This is the form of ngapi which has earned the bad name for the whole preparation. It is made almost exclusively from shrimps and the smaller kinds of fish. These are spread out as they are caught, without the addition of salt or any cleaning whatever, on mats in the sun. There they remain for two, or perhaps three, days —by which time their condition is better imagined than closely investigated. They are then thrown into a huge wooden mortar and pounded together, with a liberal addition of salt. It does not take any very heavy work or length of time to reduce them to a state of mash, in which one fish is not to be distinguished from another. The whole is then heaped up in a great mound under a shed near the house, and several hollow bamboos, with little holes here and there in their sides, are thrust into it. Out of these a liquor, called nganpya ye, runs, and is carefully collected in jars set there for the purpose. This as well as some other fishy oils are greatly esteemed for culinary purposes, and fetch a good price. When these juices cease to run freely, the fish-paste is ready for sale, and is dug and shovelled out in an unceremonious way, contrasting very markedly with the loving care taken of the "whole fish ngapi." In the country boats it is usually carried in bulk, piled up as corn, or salt, or commodities of a like nature might be loaded; and therefore a boat which has once been used for this purpose is easily known again. In English steamers it is, of course, packed in jars, but the odours are none the less fragrant on that account. This is the true and only mode of preparation, and the marvellous tales

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related by some foreigners of the burial of the fish in the earth for periods varying from a week to a year (!) are due either to a guileless nature or a too powerful imagination. The soil of Burma needs no manure.

The fish most sought after for damin ngapi are those belonging to the family of cat- and dog-fish, from the circumstance that they have no scales, and therefore make a smoother compound. Some of these attain a huge size, the tame dog-fish at Thihadaw, above Mandalay, being quite five feet long, and blessed with mouths that would take in a leg of mutton. Many of them also have the peculiarity of breathing air, rising to the surface of the water and opening their mouths for the purpose; while, when the inland pools dry up after the rains are past, they are capable of making long journeys overland.

Seinsa ngapi is made entirely from prawns, and comes chiefly from the Tenasserim coast, Beit (the English Mergui) and Tavoy being the centres of its manufacture. The prawns are spread out on mats in the sun as soon as caught and left there till they are fairly well dried. Then they are mashed up by hand, abundance of salt being added, and are stirred up several times a day regularly for three days, lying out in the sun all the time. After that, the paste is ready for use, and is packed in small jars. Properly, seinsa is that made from the prawns exposed immediately after being caught. When some hours elapse before they are spread out to dry, the resulting ngapi is called yetpyan; and if a whole day elapses before the exposure, yet-ôk. The greater the delay, the more powerful the smell and the more piquant the flavour—a fact for Englishmen to remember when they take balachong. Ket ngapi is simply a variety made of large prawns, which are heavily pressed in baskets called ket, before they are put out in the sun to dry. They are then pounded with salt and pressed again, after which they are ready for consumption, either as they are or after frying.

Notwithstanding the open disfavour with which the English regard ngapi, the Burmese hold by it as the most savoury and necessary portion of their dinner, and vast quantities are exported to Upper Burma, where the manufacture, owing to the smaller fisheries, is not equal to the

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demand. The indignation which a crusade against the condiment by a young civil officer with more zeal than discretion caused in 1880, will not soon be forgotten. Cholera was rather bad in Yandun, one of the great places for ngapi, and the Assistant Commissioner, convinced that the heavy smells must be the cause of it, issued an order forbidding the manufacture of the fish-paste, or its sale in the public markets, as well as that other cherished but strong-smelling dainty, prawn-head oil. The result was an avalanche of petitions to the Chief Commissioner, and something very like open riot in the town. Equanimity was not restored till the too energetic official was removed to another station, and the lugyis pointed exultantly to the fact that as soon as they began to make up arrears in the way of ngapi consumption, cholera left the place. Nevertheless, Yandun is not a charming place of residence to a man with a sensitive nose.

Fishermen are promised terrible punishments in a future life for the number of lives they take, but popular sympathy finds a loophole of escape for them. They do not actually kill the fish. These are merely put out on the bank to dry, after their long soaking in the river, and if they are foolish and ill-judged enough to die while undergoing the process, it is their own fault. Nevertheless, some strict people hold by the doctrine of the Manichæans, who asserted that the soul of the farmer migrated into herbs so that it might be cut down and thrashed out. The baker becomes bread and is eaten. The killer of a deer becomes a deer; of a fish, a fish; and so on. But nevertheless, if all the fishermen became monks one day, the next would see some of the pious trying their hands with the cast-net.

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who cannot stay over the night, or when a local feast, limited in its time, occurs. The great and legitimate season is the night, and frequently a play, especially a puppet play, extends over six or seven successive nights. The majority of the audience stay the whole time, from seven or eight o'clock at night till sunrise. It is not, however, to be supposed that they hear it all through. Abundance of mats and rugs are brought, and not a few, after listening till midnight or thereabouts, calmly curl themselves up to sleep, and slumber away for two or three hours, heedless of the braying of the horns and the crash of the cymbals only a few yards off. Then they wake up and fall in with the progress of the piece with as keen interest as if they had heard every word of it. Most of the young people, however, prime themselves with the anti-soporific le'hpet, "pickled tea," as the English call it, and bid defiance to drowsiness. This condiment is as regular a crown to a Burmese dinner as cheese is to an English one, and with the same idea, possibly erroneous in both cases, that it promotes digestion. It is almost exclusively produced in Taungbaing, in the Shan country, by a hill tribe called Rumai, better known by the Burmese name of Palaungs. The Burmese mix with it salt, garlic, and assafœtida, douse it in oil, and add a few grains of millet seed. The leaves forming the basis are the leaves of an actual tree as distinguished from the bushes of China and Assam. Hooker called it *Elæodendron orientale*, while Anderson asserted that it was really *E. persicum*. Of late years Assam planters have bought Taungbaing seed for their gardens. One of the grievances which Englishmen have when they attend a pwè is that they are always induced by their host to take pickled tea, and perceive in it nothing but the overpowering horrors of the assafœtida. Pwès and assafœtida are therefore associated with one another to the detriment of both.

Few foreigners can detect one tune from another, or the recitative from any one of them. Consequently most declare there is only one tune, or no tune at all, according to the capacity of generosity in them. The same thing has been said by an inappreciative Burman of the "vipers" of the Royal Scots Fusiliers. He admired the conscientiousness

if there are many fish, if the water is bad they may die off - and do not come down to the KHE. When the water is good we get many fish. When the water is bad it is called YE-MAE-DE (the water is hurt). When the water is bad they die off on their own and become putrid on this side; they do not come down. When the water is bad it stops the coming down of fish even more effectively than if a YIN barrier were put up (further upstream.) They do not come down to the mouth of the KHE.

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"There are 80 to 100 fishermen working at the CHAUNG-MA-GYI IN where I work. Thirty of these are from YWA-GYI-BAT and they are the only IN workers there, although there are 7 other INS in the neighbourhood. They work for 6 months out of the year. During the month of TAGU when the fish is sold, we start on the YIN and work through the months of KASON, NAYON, WASO, WAGAUNG, TAWTHALIN and in TAWTHALINwe place it in the IN. Water comes down and with it the fish, and we end upabout the month of PYATHO. In the hot season we catch the remaining fish and after the hot season the INS are again auctioned by the Government.

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"Night and day the fish are coming down and they have to be gathered up in wicker baskets and poured into tubs. They are coming down all the time. We have no special work time; both night and day. That is why there have to be so many workers. We have watches. If this person watches this night, that person watches the next night and another person the next night. They have to stay till morning. The person who has watched up till morning is given a turn (to rest) and another person placed there for the next night. The fisherman works for a day and a night. Then shifts are changed. The man who works from the afternoon is given a rest in the morning. There are shifts of eight to nine men at a time. These nine men are changed after a day and a night. They rest for a day and a night.

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"Some of the more common fish are:- Nga Thaing, Nga Gyin, Nga Gyaing, Nga Myit Chin, Nga Dan, Nga Myin Yin; small fish are plentiful, Nga Khamma, Nga Hpare Aung, Nga Bat, Nga Khu, Nga Gyi; you get a lot. During one shift, (one day and one night) 2000 fish may come down, 3000 fish may come, or there may be 500, or there may be only 100. You cannot say for sure. At the end of the SHAW the fish are scooped up with kerosene tins and poured into the boat with wicker baskets. After that they are taken home. We take both big and small fish, The big ones are caught by hand and kept alive in big tubs, and it is the small fish that are scooped up with kerosene tins. We take all the fish that are stranded at the sluice end. The tiny fish escape through the YIN. Some larger fish also escape if the YIN cracks are wide.

"The large fish are kept alive and sent to the Rangoon markets and to various towns. They usually stay alive this way. When the distance is great they are placed in ice and sent. The other fish are dried or made into fish paste or NGAPI. In making Ngapi, the heads are first cut off. The scales are removed by wrapping the fish in gunny-bags and stamping with the feet after the bag has been placed in a tub. After that they are washed and salt is put in. After mixing thoroughly with salt they are pressed into jars. Those who want to pound their fish into NGAPI DAUNG (pounded ngapi) leave their fish to become putrid and then pound them. Those who want to keep them raw (AMAIN) do not.

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Ma Aye Myaing describes the preparation of ngapi as follows:-

"The fish have to be chopped and placed in water; after the scales are removed, the fishes are chopped and placed in water for a night. In the morning the putrid fish are taken out, mixed with salt and laid out to dry. In the evening they are again mixed with salt and pounded. You pound the fish today, lay

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it out to dry in the sun throughout the next day, then pound again and store in jars. The total process takes two days." 251 263 ●

U Myaing continues his explanation of the IN fishery:- 226 474 463

"The fishery is worked on a co-operative basis. We contribute equal sums of money. If one puts up Rs. 100/- all put up Rs.100/-; if Rs.1000/- all put up Rs.1000/- each. We group together and work. Rights to the site of the fishery must be secured from the government by auction. We have to make an initial payment of about Rs. 1000/- or Rs. 2000/- and in bidding among ourselves the price increases to eight thousand, nine thousand, ten thousand, twelve thousand. The original price was three thousand rupees. This is the cost of the Deputy Commissioner's auction. There were many bidders at the auction for the IN. Four, five, six. For example if I give a thousand rupees you offer two thousand, he gives three, four, five thousand ..... When it comes to the hand of the successful bidder the price has increased. The money for the fishery rights have to be paid in later (after the fishing has begun). For example if I pay in a thousand rupees this month, I pay a thousand the next month and the next, in several instalments. This is in addition to the amount we sink into the actual working of the business. (Cost of constructing the IN and equipment).

"The fishermen do not get paid a salary. They have shares. Accounts are kept of how much fish is caught, how much sold, and only after the IN has been worked to the end of the season is everything cleared up. Each fisherman gets only one share, and the profits are equally divided. We have to pay equal amounts of money for the IN and the money we get from the IN is the same for each of us. We all group and work together. There are some INS where one takes the lead and engages all the men and works it for himself. What he gets he keeps for himself. He pays the wages. In selling, we discuss the matter among ourselves and then sell. The four or five elders get together and if they decide to sell this kind of fish for this price, it is sold.

"As one of the elders, I go alone and bid at the auctioning in the Deputy Commissioner's office. I also supervise the actual fishing saying to the other fishermen - "Do this, and this and this." I have a list of what things they need and have to go and buy these things for them. I have to buy poles, I have to buy IN bamboo, I have to buy all the implements which are to be used. I have to collect money, and buy all the implements used in the IN. I have to keep accounts for this. I get a bit more money (than the other fishermen) by making goods (from the profits of manufacture). You see, I also make dried Ngapi fish and Ngapi-kaung. I buy the fish from them and process it. I have not worked at INS all my life. I worked for about ten years at the time when the British king reigned. When the Japanese came I worked at INS no longer."(He then bought fish and sold the preparations.) [656] 226 463 621

U Myaing gives the following supplementary information:

" There are ten leaders or foremen in the village, each of them taking charge of about seven or eight men. In all there are about eighty workers in the three sub-villages of Pathne working with us at our IN. About thirty or forty of these live in Ywa-Gyi-Bet on our side of the river. These are men working at our IN only. There are also workers living in the village who work in the six other INS of the neighbourhood. About a hundred of the two hundred families in Ywa-Gyi-Bet work INS. The rest process the fish, dry it, make ngapi etc., and to do this they have to buy the fish from the IN workers. Afterwards they sell to buyers who come from Upper Burma. Or sometimes they go upcountry in boats and steamers to sell the produce. Some people who are not IN workers go to the INS and help to extract fish oil. Fish like Ngo-Hpare-kaung yeild about one viss of oil to every 10 viss of fish. The fish are cut open with a knife and the fat collected. The women come and help without payment and take home oil for themselves when they go back. The women of my household also used to do this. [438] [562]

eaten once a month. Three or four sticks, each costing one anna, are consumed at each eating. 262 435 178

BAMBOO SHET CHAUK (Burmese-tea-dry: Camellia theifera, Griff.): Burmese tea leaves are made into a beverage by simply sprinkling a few leaves in a pot of boiling water. The same leaves can be used to brew two or three pots of plain tea at each occasion of drinking. Burmese plain tea is taken either by itself or together with cane jaggery. Two or three pinches of tea-leaves, each pinch about the size of a betel nut, are necessary for one pot of plain tea both in Pantanaw and in camp. In both places the family drinks two pots a day, but a rupee buys 12½ ticals of tea here as against only 10 ticals in Pathwe.

PEIN U (Taro tuber: colocasia antiquorum, Schott): This fruit is cooked as a dish. It is peeled, prawns are skinned and mixed with NGAMPYAR IE; seesamum oil is cured with onions, water is added, and the whole thing is then cooked. This is a KYAW-CHET dish and has to be eaten with rice. PEIN U has not been eaten once in camp but in Pathwe was eaten during four meals a month. Thirty ticals, costing three annas, were used at each meal.

KAZUN U (Sweet potato: Ipomea Batatas, Poir) is boiled and eaten with salt and seesamum oil. In Pathwe fifty ticals were eaten at one meal. One meal was eaten with KAZUN U every three days. One viss cost six annas in their village. In camp fifty ticals are consumed at each meal, but the price is ten annas for a viss. They have had this dish only once since their arrival at camp.

TRIFLES

"Trifles" are tid-bits eaten at the end of the meal or between meals. They are usually sweet foods as cakes and candy. The distinction between trifles and some supplementary dishes is not clear and they fall into either category depending on the use of the occasion. 263● 435 178

MON YAR YOE (cake-lotus stalk) is a small elongated trifle, measuring ½" in diameter, ½ inch in thickness and 5 ticals in weight. One condensed milk tin of treacle rice (KAUK HNYIN) and one condensed milk tin of ordinary white rice are ground together and then mixed with water and made into eliptical balls. These balls are then boiled and eaten with jaggery water and scraped coconuts. They are sold @ one anna each. This trifle was not sold in Pathwe. It is eaten three times a month in camp by the four children who have one each. One MON-KYAR-YOE costs one anna here.

MON-LETKAUK (cake-bangle) is made by grinding together some KAUK-HNYIN and some rice and then frying. In shape the trifle is sometimes long and sometimes is made in the form of whorls. It has to be fried in oil and eaten with jaggery liquid. It was eaten once a month in Pathwe but has not been eaten once in camp. This is in part due to the absence of sellers.

MON-OT-KALAY (cake-cover-small) are small circular trifles with a diameter of about two inches and measuring one inch in the thickest part of the trifle. These trifles are all of one size and are made by first grinding ordinary white rice, then adding some sugar and some coconut scrapeings and then being placed in the special oven for MON-OT-KALAY. This special oven is made of clay and contains several small declivities which give the shape of MON OT KALAY trifles to the prepared meal that is poured in after these moulds have been wiped with oil to prevent the meal from sticking to them. This trifle had

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never been seen by the family in Pathwe. In Rangoon, eight of these are sufficient for one eating. U Myaing's family ate MON OT KALAY five times in two months during their stay at the A.F.F.L. area. Eight trifles cost two annas.

MON-SALIN DAUNG is made by grinding flour from poor quality rice, mixing with jaggery, and frying in oil. In shape it is circular, with its thickness varying from about ¼ inch at the circumference to about one inch and slightly over in the centre. The trifle is about three and one half inches in diameter. It is eaten as it is. MON SALIN DAUNG was not eaten at all in Pathwe. In camp the four children eat it four times a month at one anna each.

GYIN-THOKE. Preparation of ginger with sessamum oil, common salt: onion, garlic and sessamum seeds etc. (Ginger: gingiber officinale; Rose: Sessamum oil sessamum indicum, D.C.; common salt: sodium chloride onion: allium cepa Linn; garlic: allivium sativum, Linn; sessamum seed: sessamum indicum. D.C.) GYIN-THOKE is a trifle and is consumed between meals. One packet weighs 2½ ticals. In U Myaing's family it is eaten only by the three adults. In Pathwe they ate it only at festivals, which gave them four or five eatings in the year. In the refugee camp, it is eaten five times a month, and two packets, each costing two annas are eaten at a time.

AR PON (open-mounting) is a trifle which has to be bought by Ma Aye Myaing when they wish to eat it. It is usually eaten in the mornings and in between meals. It is made in the following manner: first, rice flour is mixed with water and liquid jaggery, then several deep pans are placed on the fire and hot coals placed on their improvised lids; when the pans are hot enough they are wiped with a rag soaked in sessamum oil in readiness for the prepared mixture. The meal is then taken up in small cups and poured into each pan, after which the pan is taken up andwith one deft circular movement the meal is spread out over the walls of the pan. Then the lids are replaced and between the two fires the trifle is ready within two or three minutes. The AR PON has to be scooped out of the pan with a flat iron ladle. In appearance it is a concave trifle, very thin and slightly brown at the sides, and thick and white at the centre of the declivity. It measures 6½ inches in diameter. It has to be eaten either with sugar or with a solution of sugar and coconut milk. Only the four children eat AR PON. In Pathwe they used to eat it every day. They ate one each, and it cost U Myaing four annas for the four of them. Here in the camp, the family has not had this trifle once yet.

MON-LAR-U-GYAW (Carrot root fried: daucus carota. Linn.): It is prepared with prawns in sessamum oil that has been cured with onions. MON LAR fruit can also be eaten as a TOZAYA with NGAPI after being boiled. It is generally an oblong shaped bulb about 4½ inches long and 2" to 2½" diameter in the thickest part. It can be cooked alternatively as a CHIN HE dish with fish, tamarind, chillies, onions, sessamum, and NGANYIN HE. This fruit has not been eaten here at all, but in Pathwe village was eaten three times a month. Five fruits weighing about thirty ticals and costing two annas for the five, were needed for one meal.

THIN PAW-THEE (ship-fruit, Papaiya fruit: carica papaya, Linn.): Papaiya fruit is cooked as a CHIN HE with the same ingredients as above. It has not been eaten once here. In Pathwe it was eaten four times a month. Each eating required one fruit weighing thirty ticals and costing 2 annas.

SAR LAY-CHI-GYAW (sparrow-feces-fried). These vermicelli circular plates made from gram flour and fried in oil were unknown to U Myaing's family back in Pathwe. They have eaten it in camp, but only after buying from sellers. They have never seen it being made. This is a trifle which consists of long thin strands of meal fried to a yellow crispness. It is eaten here almost every day, costs an anna apiece and five are eaten at a time.

KYAY (sugar cane: saccharum officinarium, Linn.) is eaten as it is.

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In Rangoon one small piece slightly over a span long costs an anna, whereas a stalk four FAUNGS long cost only three annas. It is eaten in the afternoons. In Pathee sugar cane was bought in sufficient quantity for all members of the family, (a whole stalk for one eating, and eaten about six times in the month) but here only the children eat sugar cane and then only occasionally.

KYET THUN-GYAW (onion-fried: Allium cepa, Linn): Fried onions are eaten either alone or with rice. The onion strips are bought at one anna apiece in Rangoon. They measure between 2" and 3" in diameter. In Pathee it was never prepared, and they had never eaten it before their arrival in Rangoon. They knew that onions could be prepared in this way to be eaten as a trifle but they had never tried it themselves. One of the main reasons being the relatively high price of onions back in Pathee. When it is eaten with the main meals, small pieces are torn off and buried in handfuls of rice then eaten. This trifle ordinarily measures about 4" in diameter and costs an anna each. It is prepared by frying flat pieces of a mixture prepared of rice flour and sliced onions. The trifles are eaten thrice a month in here by the family. They do not eat till satisfied, three or four pieces being made to suffice for one eating. These are shared giving each member less than one each.

MAL-KAR-THEE (Guava fruit: Psidum Guyave, Linn) is eaten as it is. It has to be bought in camp at the rate of one anna each if the fruit is big and two for an anna if they are small. In Pathee guava fruit cost an anna for one small fruit. There were some guava trees in the village, but the fruit was meant for home consumption and not for sale, and consequently Ma Aye Myaing and family get guava fruit only when sellers from other villages came over. In Pathee it was eaten six times a month, while in camp it is eaten almost every day when in season. Five fruits were taken at one meal in Pathee while in camp the figure has risen to 12 per meal.

PAUK PAUK MSOUK (puffed grains with jaggery of Lower Burma) is prepared in the following way: a pan full of fine sand is placed on the fire and kept there till the sand grows burning hot. Grains of KAUK HNYIN paddy are taken and mixed and stirred in the sand until the the heat bursts the grains open. Then the sand is sifted out, and the burst grains are mixed with jaggery and rolled into balls about 3½" in diameter. These round balls are eaten in the afternoons. PAUK PAUK MSOUK was eaten three times a month in Pathee. Three Burmese teacups full at one anna a teacup, were needed for each eating. This trifle is not eaten at all in camp.

KAYE KAY: (puffed grains with jaggery of Upper Burma: Oriza sativa, Linn) has not been eaten by U Myaing's family. In camp it is too expensive and back in Pathee there was no one who made KAYE KAYA. However, Ma Aye Myaing knows the procedure for making it. According to her, this trifle is made by bursting fine powder, and mixing thoroughly with jaggery, Lakutate jam, (DAWIN YO) dorian-jam, and coconut scrapings. The finished product is not sliced up into ready made pieces, but instead is sold according to weight. In Pathee village there was no KAYE KAYA, but another trifle, very similar to it, known as PAUK PAUK PYIN was widely consumed. To make this trifle, KAUK HNYIN paddy has to be burst, pounded into a powder, mixed with lakutate jam, coconut scrapings water, grape jam (THABYET YO) grape jam, and sesseamum. The whole mixture is then placed on the fire and stirred. About half an hour after stirring, it is placed in a shallow receptacle, and when it cools, it is cut up into pieces to give to the phongyis as MSOUK or to feed visitors.

NAR NAT-THEE (pineapple fruit, Ananas sativa, Linn) is bought by the whole fruit, skinned, washed, and eaten with salt, or with NGAPI water. However, it is more often eaten by itself as a trifle. Pineapple was not eaten back in Pathee. In camp it is eaten about four times a month when in season. One fruit, costing 2 annas, is consumed at one eating.

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PE MYINT (bean-root, tuberous roots of Goa-bean: Pachyrhizus angulatus, Rich) has not been eaten once since arriving at camp. This is because they do not want it. In Pathwe they used to buy these beans, boil and skin them and eat with salt and sesseamum oil. PE MYINT was obtained free because Ma Aye Myaing's mother worked at gardening back in Pathwe.

PALAW PUDIN (Palaw-Penang Tapioca tuberous roots, Manihot utilissima, Pohl) had to be bought if desired, both in Pantanaw and in camp. In appearance they are long thick tubers which are white in colour and measure 12 to 14 inches long, with a diameter of about 2 inches. After it has been boiled it is eaten as a trifle with salt and sesseamum oil. In Pathwe 50 ticals were consumed at one eating, at six annas a viss. It was eaten seven times a month. In the refugee camp it is eaten twice a month and then only by Ma Aye Myaing. She buys ten ticals for two annas from sellers who come to the camp.

MON-PYA-GA (cake-curry-bitter. vermicelli made from rice flour and eaten with curry) is another food which has to be bought for consumption both in Pantanaw and in the camp. It is eaten both in the early morning and in the daytime. In Pantanaw it was sold at the rate of 4 annas per 12 ticals - which was sufficient for one person. In camp it is eaten only individually, mainly by U Myaing. In Pantanaw it was usually prepared at home for all the family, and that required 50 ticals for each eating. It was eaten four times a month in Pantanaw and is eaten 5 times a month here. MON HIN GA sellers come to the camp.

KLUK HYMIN-BAUNG (steamed treacle rice: Oriza sativa, Linn) has to be bought and is usually eaten in this family in the early morning. The rice is soaked in water and steamed on the fire for about one hour. Should it become too hard, water is poured in, and the KLUKHYIN stirred with a ladle. It is eaten with a mixture of coconut and sesseamum and rice that has been pounded together. If for the whole family four condensed milk tins of treacle rice are prepared, usually two or three times a month when in Pathwe. One anna bought 7½ ticals. However, this trifle is mainly eaten by the youngest daughter and in camp she alone consumes five ticals every day. Sellers of this trifle come to the camp.

KHIN-MON (wheel-cake) A sweet prepared from rice flour, in the form of a circular cake stuffed with jaggery and baked. It is bought from sellers, who cut the trifle into pieces with a pair of large scissors. Each of these small pieces when sold in camp weigh 2½ ticals and is sold for one anna. In appearance the trifle is brown and porous and bears some resemblance to a flat circular sponge. It is made by pounding poor quality rice into a flour and mixing with jaggery liquid and then frying in a flat pan with a lid on which hot coals are placed. Before putting the lid on, some sesseamum seeds are sprinkled on the surface of the mixture. The trifle is ready in about five minutes. The whole KHIN MON weighs about 50 to 60 ticals and measures about "two fingers thick" and fourteen inches in diameter. The four children are the main consumers. In Pathwe they ate this three times a month and in camp twice a month. Four pieces are eaten in both places at one eating, and the price of an anna each is also the same, but whereas one piece in camp weighs 2½ ticals, those in Pathwe weigh 5 ticals each.

PE-GYAN (gram-fried: Cicer arictinum Linn) Grams fried in meal cost one anna each both in Pantanaw and in camp. Each measures about ¾" in diameter, and weighs 5 ticals. Rice of poor quality is pounded into a flour together with KLUK HYIN rice. The flour is then mixed with boiled PE LUN beans and fried. Some salt has to be added. This trifle also is mainly consumed by the children. In both Pathwe and the refugee camp four pieces at an anna each were eaten at a time, three or four times a month in Pantanaw, two or three times a month in camp.

MON YIT SAUK (A sweet prepared from wheat flour and jaggery baked in frying pans. Triticum vulgare, vill.) is made by mixing flour of coarse rice with liquid jaggery and then frying. Some sesseamum seeds are sprinkled onto the trifle before it is fried. It is eaten either in the early morning or in the afternoon - never with meals. The figures for consumption of MON YIT SAUK are exactly the same as for those of PE GYAN.

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MON-KYO-LEIN (cake-string-single): A sweet prepared from rice flour, fried and soaked in sugar solution, as its name signifies, is a trifle which looks like a twisted rope. It is bought, and each piece weighs about 2½ ticals. It is made of flour of coarse rice and KAUK MYIN, fried and then dipped in a sugar solution. The sugar sticks to the trifle and solidifies there. With the exception of U Myaing, the whole family eats this trifle. In both places, 6 were consumed at one anna each, five times a month in Pathae, four times a month in camp.

MON-SEIN-KAING (cake-raw-steam). Steam-cooked rice eaten with coconut scrapings and jaggery is made by sifting rice flour through a strainer, mixing it with water, and steaming it in a PAUNG GYAUNG (steam cooker). It is eaten in the mornings and in the afternoons. Only two four children eat this trifle; five ticals to each child both in Pantanaw and camp. The price is also the same in both places - one anna for five ticals, but whereas it was eaten ten times a month in Pathae, it has been eaten by the family only twice since their arrival at camp.

MON-OK HNAUK (cake-brain). A sweet, soft preparation like pudding made from rice flour and sugar or jaggery is a trifle about two inches thick and 3½ to 4 inches long. The recipe for it is quite simple - take some rice flour and make a stew, mix with water and boil until it solidifies. Cut up into required sizes and eat with coconut milk and sugar. This is not eaten in the camp but in Pathae they used to have it twice a month - six annas worth - for each eating.

MON-HPWE-HTOKE (cake-leaf-wrap) This is a sweet prepared from soft rice paste covering jaggery or durian. The procedure for making MON PWET HTOKE is as follows: KAUK MYIN rice is first soaked in water and then ground. The water is then strained away, and the rice flour again kneaded with water. Small amounts of the rice weighing about 5 ticals each are then taken, coconut scrapings and jaggery are buried in them, and they are then wrapped in plantain leaves boiled for about one hour. Eat after unwrapping the plantain leaves. This article was not eaten at all by the family when in Pathae. In camp it is eaten three times a month by all except U Myaing. Six pieces, each costing an anna, are consumed at one eating.

HTANYET-CHAING (jaggery-stick: prepared from sugar cane, Saccharum officinarum, Linn.) They are made by placing some jaggery and water on the fire. The jaggery melts in the heat and when it completely liquifies, it is poured out into a receptacle containing water. During the interval in which the jaggery is still warm enough to be pliable, and cool enough to permit of handling, it is drawn out into long flat sticks and cut up into pieces. One piece measures 5" long, 1" wide and ¼ to ½ " thick, and three are sold for one anna. This is another trifle that was not found in Pantanaw. In camp the three youngest children eat this about ten times a month. Six pieces, at an anna for three pieces, are eaten at a time.

PE-GYI-NGAW (Baked long beans: Dolichos lablab, Linn. var lignosus, Prain.) These beans are soaked in water and laid out in the sun to dry. When they have been dried to a certain extent they are taken in and fried in a pan containing a very large amount of salt. In Pantanaw everyone in the family ate baked beans, but here consumption is mainly confined to the children. In Pathae 12½ ticals at 4 annas for 12½. were eaten by the family five times a month, while in camp the children have 2½ ticals or one anna's worth at each eating. They have it eight times in the month.

NYE PI (ground nut: Arachis hypogaea, Linn.) is usually bought and eaten in between meals. In Pathae twelve and one half ticals of ground nuts cost four annas. This lasted the family for a day, and they ate ground nuts four days in the month. In camp they eat this only occasionally, buying the nuts from the shop in the camp. Each person buys one anna's worth or ¼ tical of peeled ground nuts for one eating.

PATTANI (baked pea seeds: pisum arvense, Linn.) is not eaten here very often, only twice in the past two years and in Pantanaw it was not

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eaten at all. This was because there were no sellers of PATTANI in the village.

PE-BYOTE (pea-boiled: pisum arvense, Linn.) The peas are soaked in water and left there until they sprout, when they are taken out and boiled in water together with a small amount of soda. It is eaten with salt and sesamum oil. The figures for consumption of PE BYOTE are the same both for Pantanaw and for camp. Twelve and one half ticals, worth two annas, are eaten every morning by the family.

THAR GU (Sago: Arenga s charifera, Labill.) is mixed with water and placed on the fire and left there until the little white specks in the sago seeds have disappeared. Then, liquid jaggery and scraped coconuts and salt are added. After this the THAR GU is ready for eating. THAR GU was eaten twice a month in Pathwe from sellers. In camp they have had it five times since their arrival. They had six saucers at each eating in both places, but each saucer cost two annas here as against one anna in Pantanaw.

MON-LET HSAUNG (cake-hand-more). This is a sweet prepared from rice paste fried in oil in small drops and then put into either sugar solution or in jaggery solution. To make this, rice is soaked in water and then ground, and then the water wrung out. It is then laid out in the sun to dry, after which it is again mixed with water and put on the fire to expand. This forces the rice through a tin which has small holes bored in the bottom, so that small pieces of boiled rice either round or elongated in shape are obtained. When these ar mixed with jaggery liquid, sugar and coconut milk the MON LET HSAUNG is ready for drinking. This is usually taken in the dry season and mainly by the four children. Four cups are taken at a time in both places. The cups are of the same capacity but the drink was consumed five times a month in Pathwe and only three times a month in camp.

MON-LEIT PYAR (cake-butterfly). This is a blue or purple coloured sweet prepared from rice flour and jaggery or sugar. Ma Aye Myaing is not acquainted with the procedure for making this trifle. She describes this as 4½" long and measuring four fingers across. It weighs 2½ ticals, and contains peas and jaggery mixed together. It is bought at the rate of two for an anna. Four are consumed at each eating and there are six meals a month of this trifle. It was not eaten in Pathwe.

BU-THEE-GYAW (Gourd-fruit-fried). This is fried gourd with gram flour or wheat flour used as a binding material and flavoured with ginger. The fruit is washed, peeled, sliced and fried with rice flour It is not eaten by the family here but in Pathwe sellers used to come and sell this trifle at the rate of five for four annas. Seven of these pieces each three inches long and containing five slices were consumed at each eating. This was eaten during four meals in the month. (Gourd: lagenaria vulgaris, ser. Gram: cicer arietinum, Linn. Ginger; Zingiver officinale, Rose. Musa paradisiaca, Linn. Sub-sp. sapientum. L. Schum.)

NGA PYAW-GYAW (plantains-fried) Fried plantains are prepared in the same manner, with the exception that the bananas are sometimes fried without being sliced into smaller pieces. In Pantanaw the family consumed in a day one bunch of bananas holding 13 fruit and costing three annas for the bunch. It was eaten four or five times a month. In camp one bunch of thirteen is eaten in a day, five days in the month, and costs four annas for the bunch.

KHE-THEE (Plum, zizyphus Jujuba, Lam.) are eaten after washing. They are eaten during the day, with salt. In Pathwe 2 condensed milk tins of plum were eaten at a time. It was eaten four times a month. The family does not eat plum here.

THAYET-THEE-AMYE (mango-fruit-ripe: mangifera indica, Linn) are also eaten frequently with rice and NGAPI YE. Unripe mangoes are also eaten in this way. In Pantanaw they were eaten five times a month, 10 for one eating. The size of a mangoe varies from 4" long

to 2½. Mangoes in season cost four annas for ten. In camp they have eaten mangoes twice in six months, six for one eating, Re. 1/- for six.

MAYAN-THEE-AHME (marian-fruit-ripe: Bouea burmanica, Griff.) are eaten in the afternoons, with salt. Similarly with unripe ones. They are also eaten with rice and NGAPI YE. In Pathwe about ten fruits were eaten almost daily when in season.

NGA PYAW-THEE (banana-fruit: Musa paradisica, Linn, Sub-sp, sapientum, K. Schum). Bananas are sometimes eaten with rice during the main meals but usually by themselves. In Pathwe one bunch a day containing 13 bananas and costing three annas were eaten during four or five times a month. In camp the same bunch costs four annas and bananas are eaten five times a month.

THAGYAR-LON (sugar-ball) or sweets, and CHO-CHIN (sweet-sour) are bought. Ma Aye Myaing has never seen these being made and hence does not know the process of manufacture. The THAGYAR-LON are round sweets also but are shaped like small orange pods and weighing about six to the tical. They are eaten only in camp. The consumption of sweets is limited to the youngest. She gets 8 THAGYAR-LONS a month at one anna for two and two for an eating; and 18 CHO-CHIN a month at an anna for six and six for one eating.

Ma Aye Myaing gave the following data on the period of the year when the foods used by the family are available.

Fish is obtained from the fishery in Pathwe from the month of Tawthalin to the month of Pyatho. From the other places in the river, fish was obtained from Tabodwe month to the months of Kason and Nayon. The varieties of fish remain the same in both fishing areas. Shrimps are plentiful in Pyatho month and lobsters in Tasaungmon and Nadaw.

KALA-BE (dhall): In common with a great number of peas and beans, KALA BE appears about the month of Tabaung. However, since these are not very perishable, they can be kept in stock for the whole year and made available in any month.

KAYAN-THEE (brinjal): The brinjal plant starts to bear fruit in the month of Pyatho and continues to Kason and Nayon. In Tawthalin and Thadingyut, brinjal fruit was brought to Pathwe from other villages from the fields not on the river banks. Here in Rangoon they notice that brinjal fruit is available all year round.

PE-LINGAN-THEE (snake beans) were available during the months of Kason, Nayon, Waso, Wagaung, Tawthalin and Thadingyut.

In Rangoon many of the plants and vegetables that were cultivated only seasonally back in Pathwe and the other district villages, are cultivated all the year round. The ready market in Rangoon encourages the districts lying just outside Rangoon to produce whatever plants they can and send them to town.

PE THEE (beans): These appeared in Pathwe for 9 months in the year. The first period is from Tasaungmon to Tagu, and the second from Waso to Thadingyut inclusive. In Rangoon this is available all year round.

HSAN (rice): During the months of Kason and Nayon the paddy grains are sown in the nurseries, and the seedlings are then transplanted to the fields during Waso and Wagaung. In other fields where no transplanting is carried on, the seeds are sown broadcast in Kason and Nayon. There are some species of paddy grain that ripen earlier than the rest. However, from the point of view of the consumer, rice is available all the year round.

NGAYOKE-THEE (chillies): The seeds are planted during Waso, Wagaung and Tawthalin and transplanted during Tasaungmon. The chillies

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25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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137. CARRYING HOME THE WATER-POTS

fuel is required only for cooking and in manufactures.

Rice is the staple of every meal, except in the dry zone. The millet and sorghum which there take the place of rice are cooked in the same way but need longer boiling. "A rice-boiling" (*ta-ô-dyé*) is the common phrase for an interval of about twenty minutes. After washing in several waters, rice is put to boil in an earthen pot with enough water to cover it, and boiled till the grains are quite clear. The rice-water is poured off, and the rice is put back on the fire to steam. Rice is cooked fresh for every meal and is eaten hot. A relish is made to eat with the rice, consisting of a watery stew of fresh greens or of pulse. The fat used is sesamum oil (*hnan-zi*). This curry is seasoned with turmeric (*sanwin*), capsicum (*ngayôtthi*—chilli), and either salt-fish or *ngapi* (p. 92). Fresh fish, prawns, or meat are added if available. In default of cultivated vegetables, wild greens of all sorts, bamboo-shoots and sprouting leaves, are used. Pickles of lime and other fruits are used as separate relishes. There are two meals in the day, both of the same nature. The morning meal is eaten at about nine o'clock, the other before dark. Meals are taken by the household in common. The housewife or daughter gets mats ready in the *kyaunding* and places in the centre a *byat*—a large, deep, wooden platter, lacquered red—into which she turns out the cooked rice (*tamin*). In the middle of the rice is set a bowl with the curry and a spoon. The family squat round the *byat*, or if a large household round several.

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138. STAND FOR THE DRINKING-WATER.